8: Dapper Q-4 (no date) 1933
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try to hit it, lest he be wounded or destroyed, as does actually happen at times. That is how the Capemen set out especially to hunt the animals just mentioned. 224

MARRIAGE.

Whenever a man falls in love with some girl or other, he asks permission from his father to marry her. This granted, he goes to the girl's father and mother, with the earnest request that he may have the honour of marrying their daughter. Should the parents then favour his suit, the girl finds herself, willynilly, obliged to accept him in love. She puts the fatty gut of a cow round the neck of the bridegroom, instead of a golden chain, and this he must wear until it rots away of its own accord. This in effect is a confirmation of the marriage. 584

Two of the fattest sheep in the whole village are then sought out and slaughtered for this newly-married couple, and dished up partly boiled, partly roasted. No one but these two people and their parents may eat of this meat, lest the marriage be not considered or accepted as binding and lawful. The skins of the sheep, cut to small pieces and the hair all scraped off, are laid on hot coals, and then, after being pounded on a stone, are eaten with great relish. The wedding does not last longer than one day, nor are any other ceremonies celebrated in connexion with marriage"). 585 [252 262]

The attachment and love between married, as between unmarried, people varies, just as it does with us. One finds men who have scarcely been married for half a year before they no longer care for their wives or even trouble about them, *so that their mutual affection soon dies away. Others* on the contrary have as great a love for their wives as can be found among any of the Dutch, and so too have the women for their husbands. As instances of true mutual love among these savages, we may mention two remarkable episodes which happened there a few years ago. In the one a widow, through sadness and grief at the loss of her husband, sprang into a pit full of wood which had been set alight, and burned herself to death. In the other, a young girl, rendered disconsolate because her parents had severely whipped her lover on finding that he had slept with her against their will, threw herself down from a rock and was smashed to pieces. 593 762

") Dapper's description of Hottentot marriage ceremonies, while confirmed in the main by the writings of other observers, is by no means complete. A far more detailed account is given by Grevenbroek (see below, p. 261).

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Inter hoc saevum corruptumque genus plerique vafra subtilitate polleni: ille tribus *Hottentotticis* locutus sum feminis, alteri *Asiae*, quae urbana, casta, eloquens, *Belgicam* ac *Lusitanicam* satis accurate callens linguam, plurima gentis hujus mysteria mihi aperiebat; alteri *Corneliae*, impiam cultus ignorantiam Christianismo mutavit, nostrati quodam nupta *chirurgo*, culpandam agit vitam, saepius exul; tertiae [1]) *Sarae* nomen fuit, quae desperabunda laqueo vitam finivit, quod quidam ex nostratibus ganeo, ut lasciviae liberius indulgeret, connubiale vinculum pollicitatus, promissa occidisset.

CAP. XV.

De Moribus.

[*]) Exlegus hi *Barbari* & cacoethi *Ethnici* haec tantum, in quae caecus naturae impetus eos unice impellit, imitantur: eundem in sedendo, quem matrum uteris inclusi foetus, modum tenent, in genua caput, ulnis complexum, incurvantes. Mulieris sexus contemtui illis est. Mortuos triduano ejulatu deplorant, maribus feminisque defuncti casulam circumsedentibus. Cadaver effossa inhumant caverna, & lapide tegunt. Singulis libidinibus deditis, a posteriori placet Venus; femina viro altius collocata in latus, marito cubiculari incubante astu: atque bestiarum more in mutuos ruunt amplexus.

[1]) De qua sup: quem saepius chirurgus dimovarat. (Concerning whom we above. She was the one *my* friend the surgeon dismissed.)

[*]) Degenerus humani ritus inopia de Africanibus Plin. lib. 5. c. 8. (Pliny in connexion with the Africans has described the ways of degraded humanity. bk. v. chap. 8.)

[**]) This must be the woman of whom Valentyn says (op. cit., 168): "In 1705 I spoke to an old Hottentot woman named Cornelia, who after living for many years in the house of the first Cape Commander, Simon van Slachenburg, went back again to her own people, where she still is. She spoke excellent Dutch, and apart from her native dress and animal skins was as civil and well mannered as to call forth astonishment. She then appeared to me somewhere between 80 and 90 years old, and could recall all the Cape governors by name." The description Ten Rhyne gives of her is more in keeping with the known reputation of five times of this woman, and I am inclined to believe that he has confused the two.

[**]) It is unfortunate for Ten Rhyne's reputation that he did not consult the official records before claiming to have met this woman. She committed suicide in December, 1671, almost two

9: Ten Rhyne D-5 (1673) 1933
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religion for Christianity, married a Dutch surgeon, and now lives a scandalous life, having been often banished from the Fort[20]; the third was called Sarah, and she hanged herself in despair because a loose Dutchman, in order to have free enjoyment of her, promised her marriage but failed of his word[21]).

CHAP. XV.

Their Habits.

These lawless barbarians and immoral pagans practise only those habits to which a blind impulse of nature irresistibly impels them. They take the same position in sitting as a foetus enclosed in the mother's womb, bowing the head upon the knees and embracing it with the elbows. They despise the female sex. They mourn their dead with lamentations for three days, both men and women sitting round the hut of the deceased. They dig a grave to inter the corpse, and cover it with a stone. Abandoned as they are to every vice, they practice the rite of Venus *a posteriori*; the woman rests upon her side higher up than the man, while he reclines in the hollow that serves him for a bed. Thus after the fashion of the beasts they rush on their mutual embrace.

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years before his arrival at the Cape! An inquest was duly held, but its report is unfortunately too long to be quoted here in full. It is reprinted in Moodie's *Records*, pp. 213-18, to which reference may be made by those curious to ascertain the contemporary attitude of the court towards suicides. The entry in the official journal omits most of the surrounding reflections of the court, but is sufficiently interesting to justify reproduction: "This morning, very early, came to our ears that a certain Hottentot girl, about 24 years old, who had since her early childhood been respectably educated here by civilized burghers, carefully taught the Dutch language, and trained in burgher manners, had, without our being able to discover any reason, hanged herself in the sheep pen of a certain burgher by means of her 'sabelt' [belt]. An inquest was held on the body by the Fiscal, in the presence of Commissioners, but no wounds were found on the body, so that she died from suffocation. . . . According to resolution of the Council, the body of the female Hottentot was towards evening dragged by a donkey to the gallows, and there, as a humbling of such abominations, placed with the head in a fork, and hanged between Heaven and Earth." (D., Dec. 16, 1671.) Three weeks later the Journal contains the following further entries: "Discovered this morning that the fork on which the female Hottentot had been hanged had been taken down and fallen over. Careful inquiry failed to discover the author" (Jan. 10, 1672). On the following day, "Towards evening, in order to carry out the sentence, the above-mentioned female Hottentot was again lifted on the fork." (Jan. 11, 1672.)